

THE PARTISAN

EDUCATE TO LIBERATE

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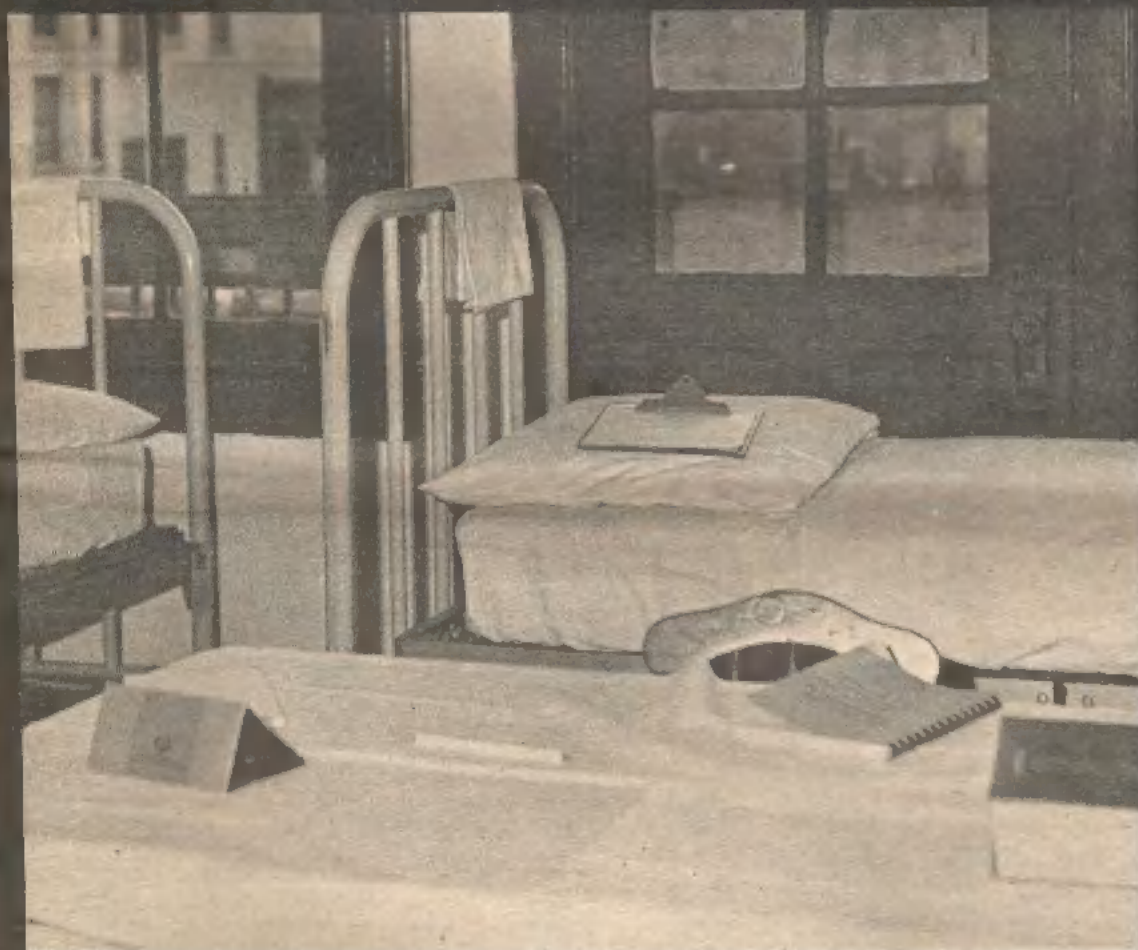


SECRET POLICE EXPOSED

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FREE
HEALTH
CLINIC



people's patrol benefit ~ dec 11

DOUBLE AGENT EXPOSED

On Thursday, Nov. 11, at 7:00 p.m. EST a story of police intrigue quietly broke on the local Toronto CBC-TV station, CBOT. The story came from a young Halifax man, David MacKinnon in an interview with CBC freelance reporter Peter Ward on the Something Else program. MacKinnon's story went something like this:

In mid-May of this year, he was contacted by RCMP agent Randy Isaaks to do intelligence work for the Security and Investigation Division. MacKinnon was working with a group of revolutionaries in Halifax who were trying to build an organization, the New Morning Collective. MacKinnon, who was on the Central Staff of the group, returned to them, after the offer, and told them what had happened, and suggested that he become a double agent, pretending to work for the Mounties while in fact gathering information for New Morning. The group agreed.

During the next 5 months, MacKinnon was paid \$5,000 for his services. His salary was \$400.00 per month plus expenses and travel costs. This money funded the operations of New Morning and paid for the plane fare of MacKinnon and others to New York, Toronto, Philadelphia, Ottawa, Montreal and Vancouver. The until, in the middle of November, he was spotted in Montreal by revolutionary lawyer Robert Lemieux and publicly exposed as a police agent.

According to RCMP procedure, MacKinnon then went to Ottawa where he reported to his contact. During his conversation with Isaaks, Isaaks received a phone call. When he returned to MacKinnon, he accused him of running double and threatened his life. MacKinnon then left in a hurry and called for the interview with Ward in an attempt to protect himself from police attacks.

On the surface the story appears to be harmless enough. It's a simple story of standard RCMP cloak-and-dagger incompetence. Without other information, you might not even think twice about it. After all, unlike some of the Mounties other informants, MacKinnon is a big boy and knew what he was doing. If he wanted to play those kind of games, that's his business. He doesn't need parental permission. The only thing that really gets you mad are the free plane trips. \$5,000.00 is a lot of money for a dink like that.

The Partisan Party, however, has had experience with MacKinnon on and off since he came to Vancouver in August to talk with us. Information gathered from those contacts and from other sources indicates a more sinister situation. MacKinnon's interview is a cover up. In fact, MacKinnon has not been working for the RCMP at all. He has been acting as an experimental operative for Solicitor General Goyer's new Special Security Force, the new secret police that officially have no operatives.



DAVE MACKINNON AND CN COP IN HALIFAX

(KNOW YOUR ENEMIES)

Based on our information, MacKinnon's actual recruitment looked something like this:

In mid-May, the RCMP did make contact with him. They came to his house with a warrant for illegal fire-arms. When they left, one guy stayed behind to rap generally with him about politics and where he was at.

Soon after that, this same guy came up to him in a coffee shop and said that they could make it tough on him. There were several outstanding warrants, you see, and unless he co-operated, etc., etc. It was then that MacKinnon was informed that he would be working with a new security force, developing experimental operating procedures.

For several meetings after that one the questions put to MacKinnon were formula questions about political individuals in Halifax: where they were at, what political ideas they held around Quebec, Canadian nationalism, etc.

Then the questions began to center more specifically around political organizations in Canada: the Trotskyists, CPC(M-L), Red Morning, the Partisan Party. It was only after that that the work began to deepen. They suggested and funded trips to particular groups: the Partisan Party Red Morning, the Panthers, a Weatherwoman in New York, different people prominent in Quebec. During this period, MacKinnon began to make regular trips to Ottawa for special briefings. Specific individuals were identified for him. He was asked to watch for them and gather all the informa-

tion he could about them. He was also asked for details of the internal situations of the groups, such as what struggles were going on between whom, what the social relationships were and other specifics. During these trips to Ottawa, he grew to know Goyer by sight and was introduced to many of the technicians and analysts which make up the new security force.

The next stage of his recruitment was when his contacts began suggesting the type of politics that New Morning should project in order to keep in good terms with these other groups; especially Red Morning and the Partisan Party. Because of his aggressive personality he was in a position within New Morning which allowed him to more or less determine what the group would do and say.

Along with this they informed MacKinnon that he had a free hand to commit any crime short of killing a cop, without fear of arrest. MacKinnon, for instance, constantly carried a sawed-off shot-gun with him, an illegal weapon. When he was stopped with this weapon in the Dorval airport he was held only briefly, and then mysteriously was back on the street again, free of charges, where an ordinary person would have been sitting in jail facing attempted air piracy charges.

These privileges were later extended even further when his contacts informed him that if he found it a political necessity in order to "keep up with" or influence these other groups, he could go so far as to bomb a police station or other political target. This may sound strange to some people,

secret police

continued

but they should be reminded of the Report of the 1969 Royal Commission on Security which stated that, "A security service would inevitably be involved in actions that contravene the law, and with clandestine and other activities which may sometimes infringe on the individual's rights." This carte blanche for organizing terrorists was given to MacKinnon only weeks before the so-called Eastern Front mysteriously appeared in Halifax and fire bombed the Federal building.

It was after that that MacKinnon went to Montreal and began mouthing off loudly to people prominent in the Quebec liberation struggle about how "heavy" their work was in Halifax and how the FLQ should come out and give them a hand.

There are a couple of points that need to be re-emphasized here. The first is that Goyer's Special Security Force was organized and equipped with special powers in order to improve on the "unsophisticated" and "permissive" standard police apparatus. The technique used in the MacKinnon affair could hardly be called that. For the first known time, the Canadian state funded and built from the ground up a "revolutionary" organization complete with underground fire bombers and communiques in an attempt to monopolize the market and force other organizations into adventurist positions.

Secondly, it's interesting that the four organizations that Goyer deemed to be the most important security hazards, i.e., the Partisan Party, Red Morning, The FLQ and New Morning, are the four organizations with which MacKinnon spent his time trying to influence.

The inconsistencies and lies in MacKinnon's interview don't point so much towards him trying to cover himself for Goyer, Bourne and friends who are now caught with their pants in an embarrassing situation, and a dangerous situation, too.

It was only about 3 months ago that Parliament resounded with vigorous accusations of Nazism and Gestapo tactics and equally vigorous denials. Now we have the case of Dave MacKinnon and New Morning. Their historical predecessors burnt down the Reichstag. All in the name of Security.

MacKinnon is no longer a problem. He has been exposed to the people and can no longer show his face in the open. New Morning is no longer a problem either. Confronted with the situation and with demands to deal with it, new leadership expelled MacKinnon and made the excellent self-criticism reprinted here. If they can put those changes into practice they will be a service to the people. If they don't they're already dead.

But the root of the problem remains. Goyer continues to sit at the center of his sinister web in Ottawa, having his daily meetings with Trudeau, "securing" their little empire against the threat of "200 thugs". Yet the very fact of it proves their ultimate weakness. When faced with their initial offensive against us, our position was "business as usual". Because we know, as do they, that it's not revolutionaries alone they're worried about. It's the awakening of the people they keep in misery day after day.

NEW MORNING'S Self-Criticism

Statement of self-criticism, New Morning Collective, Halifax, November 1971

Many events in the past few weeks have changed the conditions within which revolutionaries operate in Halifax. The activities of a large number of forces have escalated -- an escalation perhaps minimal compared to the escalation that must take place, but enough none-the-less to point out the need in these times for concrete revolutionary leadership which New Morning has largely failed to provide. An underground organization naming itself the Eastern Front recently fire-bombed a federal government building downtown and issued a communique to the press. Heat is on, not only for us, but for revolutionaries across Canada; and this along with other pressures has forced us here to realize many very great mistakes we have made in our action and our organizing approach. New Morning is in the midst of a crisis period of criticism/self-criticism/transformation. A public statement is necessary at this time.

David MacKinnon, member of Central Staff, New Morning Collective, has recently been exposed as a conscious, paid agent of the Solicitor General Department's Special Security force. For an unknown period of time he has been operating as a double agent, collecting data at the highest level on the revolutionary left, and on his bosses, he has documented both to play both sides against the middle.

Because of this and the huge problems it has created for us, and because of a general and consistent trend in MacKinnon's practice that is counter-productive to New Morning, he is hereby expelled from Central Staff and from New Morning Collective.

MacKinnon has been a dominant figure in New Morning, but his leadership has in fact been adventurist mis-leadership. He has consistently pushed the organization towards the stand of Left Adventurism, through manipulation and domineering. He is highly individualistic, egotistical and short sighted, and though he has been struggled with at great length around these problems, they have only increased to crisis proportions. MacKinnon has and will always play the politics of provocateur, and this is not only dangerous but intolerable.

Although the importance of these criticisms of him has been realized in the past, MacKinnon has been tolerated, partially out of respect for his contribution, partially out of fear of his rampage, and although the one-time

dependence of the organization on his dominance has diminished, the danger of his role as agent provocateur has grown. That it has been allowed to reach its present state is cause for an intense criticism and evaluation of the rest of Central Staff, who are guilty of liberalism and naivete in the extreme.

New Morning Collective has practiced the immensely harmful mistake of Left Adventurism. Although it would be ridiculously inaccurate to say that we have no base of organization in the community (for this has been a major task in our work, which can be demonstrated to anyone who wants to investigate); the tendency towards isolation from the people has largely characterized our work and our propaganda. We have failed to recognize in practice the indispensability of organizing in the people.

Because of this, New Morning is indefensible. When heat comes down, it is the strength of the people and of the relation between the people and the active revolutionaries that insures the survival of the organization. We now have no concretely organized base in the community, nor do we even have substantial working relationships with other organizations. An organization that doesn't succeed in this area is one that will not be around for long -- it deserves only the scorn of the people and its comrades as it goes down in "glory".

We have developed into this stand because of the failure of our leadership, because of the weakness and liberalism of the majority in being led astray by MacKinnon's foolish and arrogant adventurism. In the past few months, leadership has begun to generate from the rest of Central Staff where before there was nothing more than a miserable flop; now that the domination of MacKinnon's mis-leadership is gone, leadership from Central Staff and from the initiative of the entire organization must become strong and correct. This is the crucial point if New Morning is to be anything but a brief farce -- strong, careful, centralist-democratic leadership is primary in moving the organization into the areas of importance which we have neglected. Leadership based on animation and development of available forces within and without the ranks of the professional revolutionaries, not on personal aggression, guilt, or hype paranoid crap.

To move off of these self-criticisms will take several systematic steps:

1) our public line will be changed -- rather than sensationalizing ourselves and promoting paranoid crap in our propaganda, we must begin to view propaganda as a tool in organizing people to move in their perceived interests.

can't on pg. 4

New Morning Self-Criticism con't

2) the development of concrete, careful revolutionary leadership in every aspect of our work, especially internally -- this is not a matter of choice, but of responsibility: "If we don't do it, it won't get done."

3) emphasizing the consolidation of progressive forces by developing contacts with community and radical organizations and through our own Serve the People organizing, which is now infantile.

4) open, public struggle around our mistakes, in order to benefit the widest number of people with its lessons -- especially ourselves -- it won't be easy, and we'll need support, criticism and help.

With regards to the Eastern Front, we have no real knowledge of it due to its secret nature, however we do know that it exists basically on the instigation of Dave MacKinnon. And it was his instigation also, along with our own liberalism, naivete and short-sightedness, that pushed New Morning to unconditional, uncritical support of the Eastern Front, a position with which we now disagree strongly. This is an important point of self-criticism, for their action was very significant in creating conditions for revolutionaries throughout Canada -- un-

favorable and dangerous conditions (a wary S.S., for example) due to its prematurity and insecurity.

We believe that the time to strike against the state is when you are strong and they are weak, that is, when the political strength of the people is sufficient to support and defend that action and when the action is carried out securely from a military point of view. We dig that the Eastern Front are serious and committed, and that the action in itself was a good symbolic step -- "What the enemy opposes, we support." But symbolism doesn't win victories for the people -- only a correctly carried out strategy for revolution incorporating both the political and military aspects can do that, and in this case Eastern Front has violated any long term strategical conception and endangered the long term capabilities of others by appearing publicly when it is not strong and when conditions are not present for its safety. We denounce the Eastern Front -- it is a adventurist, hype/symbolically oriented and tiny organization incapable of offering anything real to the people, and is dangerous to our struggle because of its insecurity and indefensability -- and we don't think it will last very long. When the time comes that conditions are present for the arising of a potent underground arm of the struggle, we will support that organization to the greatest extent that

we can; until then any hollow, half-assed pretense at that organization will only detract from our organizing.

In conclusion, we would like to emphasize the importance of the lessons our mistakes have taught us: This is a time in which revolutionaries must begin to take action -- to consolidate, to organize, to fight -- to build the strength of the people and of our own organizational position. And in this time, open public strategical struggle is essential, for the path must be clear to everyone. Action means more than glamorous adventurous drama -- this is not the form our work must take; and it is the decision to escape the confines of short sightedness, indefensability, isolation, and short livedness which adventurism brings that is of primary importance to revolutionaries today. Adventurism is a widespread and confusing current tendency in our continental forces which must be dealt with.

New Morning itself is changing. We have had to decide in practice what we mouthed off a long time ago, and time will tell to which side of the decision our practice has succeeded in taking us. The time is soon coming when all revolutionaries must act on this question as it effects them. Unity is primary.

Dave MacKinnon now has no connection with New Morning. New Morning emphasizes that Dave MacKinnon is a pig and should be treated as one.

NEW MORNING COLLECTIVE



KNOW YOUR FRIENDS... HUEY P. NEWTON & CHOU EN-LAI

CORDOVA CLINIC MOVES



Ever been taken to a hospital's "Emergency" with an injury? Or waited in the receiving room with your child who has a fever or a bad cut or something else? And you've waited and you've answered a page of questions ascertaining that the bill will be paid. Have you ever waited in a doctor's office fearing not only that you have an illness that will keep you away from work, but also that you won't be able to afford the medicine or care that you need. Are you ever worried that your children are not receiving the nutrition that they need? This is medical care in a capitalist society. What we need is community control of health services.

The 215 Cordova Clinic (officially the Downtown Community Health Clinic) has been providing some of the needed medical services to people in the downtown and Strathcona communities.

The clinic is administered by a board of professional and church people. Funding is partially through the churches, mainly the First United Church. The direction and running of the clinic is, however, largely the responsibility of the clinic staff. At present there is one full time doctor, Dr. Chetty and another doctor, Dr. Conally, who spends half a day per week there. There are about four RN's who work there on a part time basis. Three clinical aides and a CYC worker help on a regular basis.

At present, the services the clinic can provide are limited by lack of equipment and to a lesser degree, lack of personnel. The doctor can get medical histories, diagnose illness, and where extensive equipment is not required, treat cases. The other area that the clinic works in is doing emergency, first-aid types of care.

Despite the limitations, the clinic has been drawing increasingly more people from the community. Particularly since it began to open from 9 to 5 weekdays and three evenings (Monday Wednesday and Friday). People know that they will be treated with some respect, not pried with questions. They also don't have too long to wait for a doctor.

The clinical aides have an important role in the clinic. The three aides working there now know the scene well. They can often break through any gap between the professional staff and the patients.

Some of the people who have been using the clinic are becoming actively involved in making it work. Twenty people are taking a training course to become clinical aides. This involves taking a St. John's Ambulance First Aid course and getting practical experience in the clinic. They spend a day every week or so working with the present clinical aides.

On November 15, the clinic is moving into a new building at 373 Cordova. The new clinic will have more facilities and equipment. There will be two examining rooms and equipment to do complete examinations. There will also be a lab where some tests can be done, without sending patients to the hospitals.

Many plans and ideas are in the making for the new clinic. Most of the staff wants to see it become a health clinic; not just an emergency medical clinic. When we talked to Dr. Chetty, he saw two directions that the clinic could expand in; preventative medicine and emergency care.

It should be more than just a place to treat people who are ill. Families should be able to use it as they would a family doctor. Such things as immunization programs and pre-natal classes could take place there. Possibly some sort of health education program could happen; a program about nutrition and hygiene.

Along the lines of emergency care, the clinic should not only be able to clean and dress wounds but also perform such minor operations as suturing. The clinic will be open weekends shortly after it moves. There are also plans to have it open every evening thus covering the times when most people are likely to get injured.

The problems people encounter at the clinic are larger than just getting treated for an illness. Many are not getting enough to eat. Others don't know how to deal with welfare bureaucracies so as to get prescriptions paid for. Awareness of these problems has led to the suggestions that an information center be part of the clinic. Here people could get information on welfare, tenants laws and legal aid.



A program beginning out of the clinic is a visiting program. There are several public health nurses that make rounds in the area. Some of the aides from the clinic are going to go with them to call on people in the homes and tenements around the clinic. Aside from telling people about the clinic, they can do some immediate treatments on the spot. They are also thinking of helping crippled and bed-ridden patients to clean their rooms or get food.

Several people have suggested that some kind of a car pool or people's ambulance service might be useful. People who were ill and couldn't get to the clinic would be able to make a phone call and a volunteer would take them to the clinic. People could also be taken from the clinic to the hospital if they needed treatment there. This can only happen with the support of people in the community.

Everyone we talked to has emphasized one thing about the clinic. The need for community support and participation. The clinic cannot simply be somewhere you go and hope to get treated. It is a place where people work together; where the community can actively support and criticize the work of the clinic and participate in their own health care. So anyone who has suggestions on how the clinic could broaden its services or anyone who can help should drop in.



PEOPLES PATROL classes

The People's Patrol training classes were designed in particular for the use of the people going on the nightly patrols and in general for the people in the community who have hassles with police or bureaucrats. We believe that it is important for everyone to have a basic understanding of their rights so that they will be able to demand and enforce their rights if the situation demands it and also to teach others to do the same. That is why we now encourage all the people of the community to attend the classes in legal, welfare and tenants rights and medical aid regardless of whether or not you want to go on patrol.

The classes operate once weekly on Wednesday at 8 p.m. on a rotational basis so that there will be one of the

above mentioned classes once every month. If you are interested in attending, phone up the Survival Center at 253-3613 and find out when the ones you are interested in are happening.



The People's Patrols have been a very successful project. We still have two patrol cars leaving the Survival Center every evening; one patrol for the east end parks and community centers and the other car patrolling the Gastown, 4th Avenue and Mud City route, generally areas of police harassment.

We want to expand the patrols. For example, if a social worker is illegally entering a home, if a landlord is threatening tenants with eviction or

if someone has a complaint that he doesn't want to call the police about, we'd like to be able to dispatch a patrol to help. We also want to start covering more area in the city and perhaps eventually expand to communities outside of the city. For this type of expansion, we need more people and more resources!

A benefit for the People's Patrol will be happening on December 4th at the Pender Auditorium. The money that we hope to raise will go towards making repairs on the Patrol cars, gas (one car often drives up to 40 miles in an evening), legal first aid cards, medical supplies and other equipment.

Hope to see you there.

<h2>PEOPLES' PATROL BENEFIT</h2>		<h2>PENDER AUDITORIUM</h2>
		<p>BEER</p> <p>3</p> <p>BANDS</p> <p>\$1.00</p> <p>DEC 11</p>

TAKE A COP TO COURT

The August 31 issue of the Partisan carried a story on the Frame-up of Leland Smith. A passenger in a car pulled over by a motorcycle cop, he was hauled out of the car at gunpoint, brutalized, searched, and handcuffed - all without being told the charge, without any reason given for the search or the arrest. After they had taken him downtown and worked him over some more, the cops decided to charge him with "creating a disturbance" -- presumably by his repeated demands to be told the charge.

So the Partisan Party arranged free legal counsel for him and after a few delays, we went to court. The cops knew they had a lousy case, so they tried to dress it up by spouting a bunch of lies about how Lee had tried to get out of the car and run away. Then they said he started creating a disturbance while he was still in the car, by shouting. Lee's lawyer, Stu Rush, who volunteered his services, then questioned the police officers about their testimony. As the contradictions in their stories came out, they suddenly found that this clear-cut incident of creating a disturbance had been quite "confusing".

The defence had witnesses available whose testimony would have destroyed the cops' fairy tales, but the witnesses were never called. Solely on the basis of the police testimony, the judge accepted Stu Rush's motion for dismissal on grounds of "insufficient evidence". It was held that the detention of Smith was illegal in the first place and therefore he was perfectly justified in making loud protests. Thus there was no evidence

that he "wilfully created a disturbance".

A victory for the people -- but not the end of the story. Shortly afterwards, a lawyer received a phone call from the city prosecutor, who had been "hearing some noises". Nothing direct was said, of course, but the police were making it known that some motorcycle cops were getting uptight about the People's Patrol and we should cool it or else they might try to "get" us. The motorcycle cops are sort of a club (no pun intended) within the V.P.D.

It was also hinted that if we laid assault charges, the Crown would appeal the acquittal on the disturbance rap. We will not submit to this kind of legal blackmail. We intend to carry this case as far as the courts will let us.

Whether or not we get a conviction is not important. That will depend on how skillfully the cops lie, and on the politics of the judge. The value of the case lies in making public these abuses of police power. Many

people have never had a really heavy hassle with the cops. Many people believe that if abuses do occur, they are rare and isolated instances, that police in general are indeed "upholders of the law". What must be made clear is that the police systematically and daily break the law in the normal course of their duty. Their training manuals give instructions on how to make people talk by telling them they are suspected of some fictional major crime, such as armed robbery. They are taught to threaten that "if you won't talk here, we'll have to take you downtown". Brutality is just routine in dealing with alcoholics, heroin addicts, or any other poor people who don't have the resources or the social position to raise a stink about it. And so on and so forth.

Whether or not we get these cops to trial, and whatever the outcome of this and other cases, by demanding in practice the rights that exist in theory, we will reveal for many the true nature of Canadian justice.



FRONT END RIP-OFF

"There is room at the top,
They are telling you still,
But first you must learn
How to smile as you kill."

In these words, John Lennon epitomized "The Ethic of Capitalism." He labeled a doctrine that was bred in the slime of a sewer and cleansed in the blood of humanity. Capitalism: a disease of the mind and killer of the soul. The nature of this vile sickness is exemplified by "Hope-Johnstone and Associates, Ltd." of North Vancouver.

ATTENTION ASPIRING GAS JOCKEYS

An Opportunity Awaits You!

John Hope-Johnstone and Associates vis-a-vis Imperial and Standard Oil, is offering an instruction program in the applied art and science of gas pumping. The course length is one week and consists of theory and "practical training." (Any physically sound male may apply.)

The theory, given in the form of lectures, deals primarily with the techniques of service station sales. The cunning Hope-Johnstone unveils several brilliant stratagems on how to induce, intimidate or frighten a prospective customer into buying something other than gas. As stimulating as Mr. Hope-Johnstone's lectures are they are of minor importance to the object of the course.

Following each classroom tutelage, the trainee is assigned a work shift at the "Westview Esso Station" in North Vancouver. He will spend forty of the fifty-six course hours at the station. There the student begins to cultivate and master the skills of a "Front-End Attendant." He concentrates on developing a quick proficiency in the "three point check-off maneuver" i.e., gas, windows and cash register. This is essential for his future success.

The trainee is awed and struck with a piercing sense of inadequacy when he considers . . . the inherent creativity needed to scrape a splotch of seagull shit from a windshield. He doubts that he possesses the capacity to locate the fuel tank or the talent to funnel gas down its throat. His brain swims when he weighs the colossal mentality required to discern \$2 from \$10 and then to transmit the deduction to a cash register. Can there be any wonder, then, as to why John Hope-Johnstone insists that the student dedicate his being to the "practical" training at "Westview"?

In the beginning the trainee agreed to the following terms:

- 1) For each of his forty hours at the "Westview Service Station" he would earn \$1.25.
- 2) Upon completion of the course he would be "placed" in a service station with a starting salary of no less than \$400/month.
- 3) In lieu of "services rendered", the student agreed to forfeit one week's pay to Hope-Johnstone and Associates, Ltd.



John Hope-Johnstone, however, has a light, and when he holds it up, things that were straight, grow twisted and what had seemed clear, becomes obscure.

In the glare of John's little light, the student sees that there will be no "job placement." He is given a list of three or four service stations and his "placement" is reduced to hunting and hoping. His list often leads him to a series of "dead-ends" where he meets his fellow graduates competing for the same non-jobs.

Though it is most difficult, the "trainee" may find work. His salary (contrary to Hope-Johnstone) begins at approximately \$2.00 an hour -- a noticeable discrepancy.

By now, the trainee has learned that "Hope-Johnstone and Associates" will pay him nothing for his work at "Westview". John's little light of reason displayed that verbal agreements are not legally binding.

For "services rendered" i.e., place-



ment, one week's earnings is snatched from his initial check. Not five days pay, but one week. Seven days. Fifty-six hours!

It would be a gross understatement to say that this individual has been ripped-off when in reality he has been clawed to shreds. The "trainee" was duped, lied to, and robbed by a semi-human meat grinder called "Hope-Johnstone and Associates, Ltd."

But the trainee is not just one man. He represents hundreds of desperate men who have been fooled by Hope-Johnstone's manufactured mirage.

To describe a man like John Hope-Johnstone is difficult because he seems not to be a man. He is more like a mechanism serving some monstrous machine . . . becoming indistinguishable from it. No, he is not a man but an obscenity that is foul in the face of filth. He is a maggot, blind and merciless, writhing in the bowels of humanity.

John-Hope Johnstone is . . . CAPITALISM.

A CRITICISM OF VWRO

At the beginning of last summer a law professor, some law students and a Youth Opportunities Program grant started an organization called Vancouver Welfare Rights Organization.

The activities of this group were centered around helping welfare recipients get certain allowances and overages that were entitled to them but were not getting. These actions were very successful with an average of 70-80% of the applications for clothing and linen allowances being approved.

Along with these victories there were a number of defeats. It is around the defeats that this political criticism will center.

The politics of V.W.R.O. were largely undefined. Some vague notion of a purpose of abolishing the welfare system or setting up a "guaranteed annual income" were understood but there was no real understanding by the people who were working with V.W.R.O. of the function and operation of the welfare system.

The structure of the organization was, on paper, extremely democratic. In practice, however, even though everyone had an equal say in the operation, the people with the most education, the people who were most articulate, the law professor and the law students were the leaders. The welfare recipients were the followers. The structure of the organization did not provide the opportunity for people with differing skills and abilities to take part in a meaningful way.

One of the political themes that runs through some of the work of V.W.R.O. is the theme of "exemplary defeat".

The tactics of "exemplary defeat" involve fighting battles that you know you are going to lose in order to educate people to the oppressive nature of society and the wretchedness of their conditions.

One example of these politics in action was the press release V.W.R.O. gave out during the Cowlishaw welfare appeal. This press release stated, in part; "We never did believe that the Board of Review would be able to change the conditions of people on welfare, although it has been regarded by the Department and by recipients as the legal channel through which recipients can protest unfair treatment. Our use of the Board of Review at this point is to expose the undemocratic and repressive nature of the Welfare Bureaucracy, and to expose the political power of Gaglardi in Victoria."

This strategy demoralizes oppressed people rather than inspiring them. The strategy of "exemplary defeats" owes its origin to a definite class viewpoint, that of the middle-class. The middle-class, composed of doctors, lawyers, small businessmen, students, university professors, and the like, does not suffer from very much material oppression. These people become radicalized by learning of the oppression of others. Their tactics very often consist of trying to convince oppressed people of their oppression. This can be very counter-revolutionary if it is carried to its extreme.



These middle-class politics, because they are condescending, lead to manipulation of oppressed people by organizers. One example of the extremes of middle-class politics was a situation that occurred at a Vancouver hostel last summer. Two members of the Partisan Party observed the incident while on a police patrol.

One of the hostel's inmates was recruited by V.W.R.O. to organize a walkout over the hostel's curfew hour. A-

bout 15 people, most of whom were Quebecois, were mobilized to take part. These people, who spoke either poor English or no English at all, were under the impression, given to them by the organizers, that they would stand a good chance to get money to go home if they took part in the walkout.

The people who walked out stayed out in the rain and cold weather all night while across the street some of V.W.R.O.'s leaders were sitting in their nice warm office drinking coffee and watching the proceedings. Some of the hostellers were denied entrance

to the office to warm up because it would blow the fact that V.W.R.O. had organized the walkout. The reason the true nature of the walkout was to be kept secret was to enable Steve Wexler, one of V.W.R.O.'s leaders, to phone up the hostel's administrators and offer to "mediate" the dispute. (After the necessary confrontation between the establishment and "the people", that is.)

The outcome of this kind of organizing was predictable. The people who

were in the walkout were completely demoralized and disorganized. A planned food strike the next day failed for lack of support. The curfew -- it's still the same.

The vast majority of working class people do not need to be told of their oppression or to be taught by negative examples. They need leadership that can show them, through positive examples, how to overcome their op-

pression. Above all, they need to organize themselves. They don't need organizations to do their work for them. Good leadership consists of organizing people to organize themselves.

The situation at V.W.R.O. is now very different. The leadership has gone back to school. The organization is now in the hands of the 5 welfare recipients that worked with the organization full time. These 5 people are struggling with a difficult situation and are faced with many problems.

The Partisan Party is confident that with the organization in the hands of people who really understand the condition of welfare VWRO has a chance of overcoming the negative aspects of their actions and transforming the organization so that there will be even greater victories and fewer defeats in the future.

We would like a mutually critical relationship with V.W.R.O. With mutual criticism and self-criticism we will be able to learn from each other and teach each other so that both of our organizations can transform the negative into the positive and continue to grow.

EDUCATE TO LIBERATE

Partisan's Purpose

The Partisan is going through changes, both in response to the demands of the struggle and in keeping with our physical capabilities. The people of Vancouver are certainly not represented in the Sun or the Province; newspapers that are controlled by the ruling class in the interests of the ruling class.

The alternate local paper, The Georgia Straight, while moving in the direction of a community news service, has a different purpose than The Partisan. The Partisan is primarily an organizational tool, providing the analysis that is so blatantly absent from the establishment press. Analysis is very simply the examination of problems with the perspective of working class people, poor people, welfare people, etc. and relating these problems to a system of bureaucracy, oppressive institutions and laws, profit-motivated businesses and landlords, alienating labor or no labor at all, etc., etc.



News articles that present merely "the facts", or merely the facts with a slant in favor of the system (welfare agency, cop, boss, government or whatever) do not help people in organizing to fight the problems they face. By analyzing problems, The Partisan is attempting to provide ideas for a direction that struggles can take towards solution of the problems. We will be showing people that they are not alone in their hassles with social workers, children's aid workers, landlords, cops, etc. We will be trying to stimulate discussion and affect actions in the community. We want your help and your criticisms.

The course of The Partisan is also determined by our resources, our finances, time and skill. If you can help in any way please phone 874-6022 or drop by the office at 399 West 5th Avenue. Together we will win!

ALL POWER TO THE PEOPLE

community control —

A PLAN For PEOPLES'

GOVERNMENT

As time goes by, it becomes increasingly apparent that our world is in the midst of a vast crisis, a worldwide struggle between the man or woman on the street and the forces that control his or her life. Every day we're forced with some aspect of that crisis; a rising unemployment figure, polluters fouling our natural environment, high rents, low-quality overpriced food and a government full of unconcerned, inadequate and corrupt officials. As the crisis deepens, more and more people find themselves on the outside looking in. More and more folks find themselves pushing for radical change, because the crisis becomes personal when it's you that has to worry about where the next meal is coming from. For this reason we have to begin to take control over our own destinies, our own neighborhoods -- from the stores we buy from to the work we do. We have to begin today, because as Mao has said, "A journey of a thousand miles must begin with the first step."

We have to start at the block level, building the organizational forms prerequisite to taking over control of our community. We have to build effective alternate structures that relate to our basic needs for housing, food, medical care, and clothing. Once these structures such as a free ambulance program or a free bussing to prisons program or free child care centers or co-operative food stores or whatever else the community needs; are established in the community and controlled by the community, there is still a lot of work to do in developing a continuing strategy for keeping them in our control.

The best example of a real strategy that we know of was laid out by the Black Panther Party in their 10-10-10 program. Working out of some pre-defined community, for example a housing project, the Panthers began to set up tightly organized centers that could efficiently serve the needs of the people of that community.

The Black Panther Party starts out by researching the community and finding out what services were lacking, how the people were being ripped-off. Then they would start to put their programs into operation, first maybe a free breakfast program and then maybe a free sickle cell anemia clinic.

(see issue #9.) When the community starts to take direct control of these alternate structures, the organizers are developing the next dimension to that.

When a number of alternate services are operating smoothly, a central coordinating council is set up that acts as a sort of overseer to prevent duplication of services, rip-offs etc. Each of the different projects sends representatives to this central democratic council. For example, a representative from say, the People's Patrol, one from the community's food co-op, one from the community's clinic etc. would meet at the central council. What all this (the projects and the council) represents is the first level of the 10-10-10.

When the serve the people projects for one community are developed, no doubt similar projects are starting up in adjacent communities. Eventually, the whole inner city area is divided into little separate communities, with the people in each having control over what becomes essentially a governmental structure. Most important in all this is the fact that the communities are under the direct control of the people who live in them, not under the domination of the organizers. The role of the Panthers or whoever is to begin the struggle is to form the vanguard of the struggle and to influence its operation, but the real control belongs to the people, for it is their lives that are affected by these changes.

It is of course necessary to be able to defend these structures to insure that the people would be able to main-

tain popular control of the new community. Essentially this function is taken care of by extending the structures you already have, or to be more explicit, by creating a pyramid type of structure in which:

10 service projects = 1 community center.

10 community centers = 1 city ward.

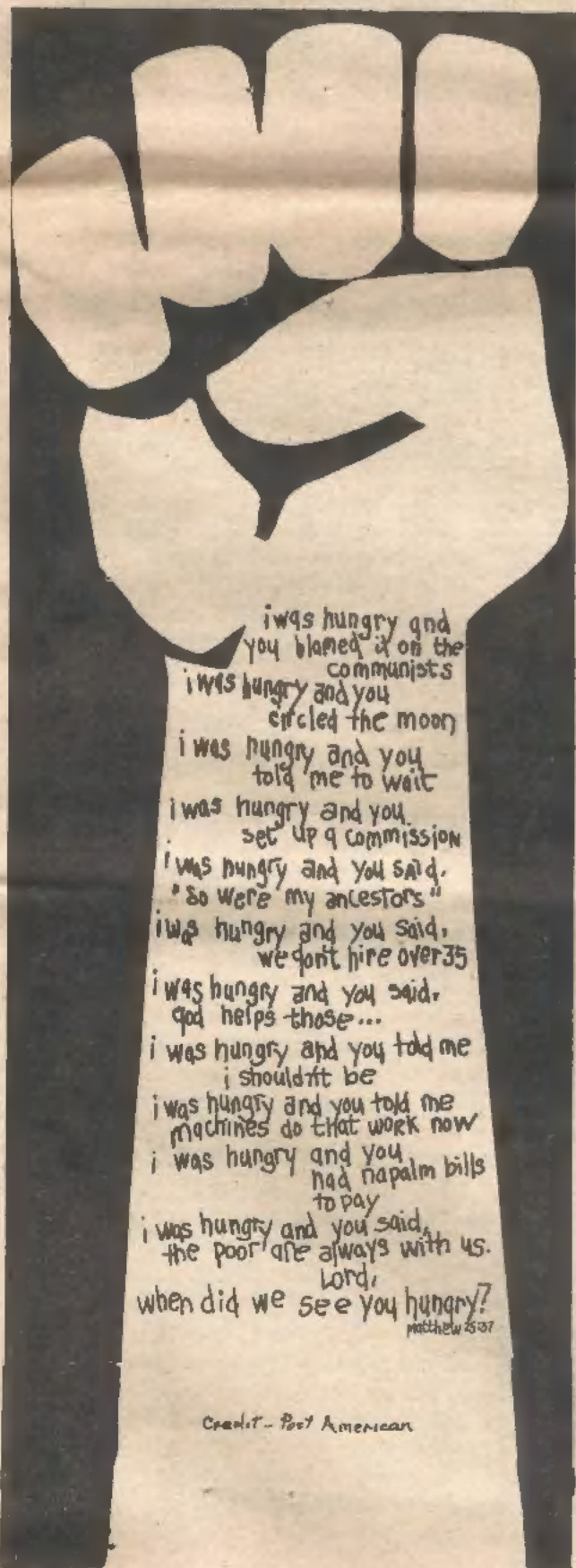
10 city wards = 1 regional district.
and so on . . .

By merely extending the structures in pyramid fashion you turn effective community control into effective city control. You take control of the city by taking control of your block and by controlling the city you guarantee the ability to maintain control of your block unit. Probably the main thing to note here is that the democracy that prevails at the block level also extends through direct representation to the city council. The person who represents you at the city level will understand your problems because that person lives on your block.

Why is it important to work in the community at large rather than in some sectional area like labor? First of all, when organizing in the community, it is possible to organize around the totality of the people's needs. Secondly, community organizing allows you to organize all layers of the working class; the unemployed, welfare people, students, housewives, youth and old people can be united in serve the people projects, thus making it very difficult for the government to play off one group against the other. Thirdly, in the community, it is possible to build the power of the people over all aspects of their lives, gradually assuming more and more power for themselves and gradually taking more and more power from the government. And finally, if organizing is restricted to labor, we will end up reinforcing the division that now exists in the working class. The highly organized sectors of the workers will win more victories and get more wage gains while the unorganized sector (by far the majority) will fall further and further behind. We will then be making it easier for the government to divide and conquer. It is also important to realize that there is more unmediated repression in the community than anywhere else.

The Partisan Party is not saying that organizing in the labor force is incorrect or unnecessary, but that the priority right now is to build a people's government, which requires community organizing. This is the only type of organizing that has potential for uniting the entire working class. Our suggestions to "sectional organizers" is to keep organizing, but to orient this towards the most oppressed layers of the workers.

We need a people's government for the people. We need community control!





INTERCOMMUNAL NEWS

BILL 65 To Make Serving The People

For several hundred years assorted gangs of imperialists directed genocidal policies towards Quebec. Malnutrition, lack of medical facilities, and repressive laws were some of the tools they used to keep Quebec a colony. Suddenly, this year the provincial government of Quebec decided that medical services, legal services, and food services were inadequate in Quebec. They proposed some legislation called Bill 65 intended to give the Liberal government absolute control over the development of these services. The Liberals claimed that they needed these powers to insure that the services were well developed and well funded in every section of the province.

The Quebec people were not fooled by such a sudden and crude concern for their welfare from the same government whose economic policies help maintain the conditions behind their problems; the colonization of their nation. In fact, some time ago Quebecois realized that it was ridiculous to expect their government to cure malnutrition, fight repressive laws, or be responsible for feeding them. So these Quebecois started food co-ops, legal and medical clinics throughout the province. They run these things themselves with great sensitivity and energy, as only someone who needs them could. They hired the necessary professionals. They decided on the programs. They started political committees to centralize the programs and defend them.

In reality, this is what Bourassa's Liberals are concerned with. They are frightened by the building of an alternative power to their regime; an alternate power that cares nothing for the present regime and, in fact wants it to get out of their lives.

Bill 65 in actuality makes it illegal for anyone but the government to serve the people. It is a bill directed against the politics of People's Power. It says that citizens cannot be democracy; they can only participate in it with a government whose interests are hostile to theirs. It reduces any control anyone might have over their life to a non-existent privilege of voting (on the lowest level) for which technocrat they want to screw them. The equivalent in Vancouver would be voting for which hotel director would enforce Boyd's policies. This they call "participatory democracy."

The Secretary of State's department called a "national" conference of citizens committees in Montreal in October. Bill 65 came up for discussion. Fortunately, the conference was composed mostly of Quebecois who realized what nation they were representing -- the colonized nation of Quebec. The others who were there knew that they had very little to say about the colonial conditions in Quebec.

The Quebecois adopted the following position on Bill 65. It can teach those of us who are not in a colony the spirit and a little of the process we will need to get the state out of our lives; also the repression that we can expect from the state in its attempts to smash the power of the people in our communities.



Justice is a collection of institutions serving a small minority who use them to legitimize all the injustices that enable them to keep their positions of power.

You others in government:

Since we have no time to lose, we didn't come here to play your little games of playing polite; we have come here to tell you that Bill 65 will not pass!

BECAUSE --

Your Bill 65 (maybe its only the bill of a couple of bureaucrats) Contrary to all common sense is more interested in things (your bureaucracy, your medical technology and social services, the petty powers of all the little corporations) than the people on the bottom who live and breathe.

BECAUSE --

Your Bill 65 (maybe its only the bill of a couple of bureaucrats) Contrary to logic seeks to reform your unreformable institutions. Your agencies of "health" and social services have been rotting from the inside for a long time, they respond less and less to the real needs of the Quebec people, they are further and further away from the real world, they destroy themselves by forcing people to remain or to become passive, indifferent to the

point of being wired to request or consume services rather than to serve the people.

BECAUSE --

Your Bill 65 (maybe its only the bill of a couple of bureaucrats) Contrary of all freedom, all spontaneity, tries to program the needs of the Quebec people into all kinds of cracker jack boxes; to put our dropouts in cages, those Quebecois (professionals to you) already caught up in your institutions and thus cut off from the rest of us, already programmed, mechanized, depersonalized, shattered to the point of thinking more about their opportunities for advancement, their salaries, or their plans for a career than about the real needs which they are no longer able to respond to.

BECAUSE --

Your Bill 65 (maybe its only the bill of a couple of bureaucrats) Contrary to life and the participation in it which we are recreating, it is a gadget, a toy, an instrument for all of you who are labelled Liberal, Union Nationale, PQ, Creditiste or progressive bureaucrat which will let you recuperate us. You won't find anyone, it is you who are the dropouts.

At the bottom, we are all doing well because when one of our people is in need we are there, we give them a hand for free without feeling again the need-to-put-on-their-feet-institutions to respond-to-their-needs. We don't even need to be organized into forced labor and handouts from priests.

BECAUSE --

Your Bill 65

We have read it, and it's all Greek to us.

However, we are used to picking up the hidden meaning in the speeches - which are full of common sense - made by our brothers and friends when they are drunk in the tavern, or those of our youth wiped out on pot or hash. What you mean is that your agencies (ORAS, CSS, CH, CA, CLSC) will serve to let you steal our friends, our youth to put them through your agencies so that you can teach them what's "right"!

We are ready to stand by our friends our youth, our people - much worse, we are ready to fight in order not to lose them; to stop you from entrapping them in your cracker-jack prisons!

That should be clear enough for you to understand! Because for us it's social justice, that's what it is.

BECAUSE--

Your Bill 65

We don't want it.

Because we have bowed down enough! Because we have suffered through enough!

cause we have stopped being dependent and cowardly! Especially because we have begun to operate ourselves, to propose concrete action, to make our responsibilities as a gang of people united together! And because we dig it even if it is hard at times.

don't have any choice
dialogue is already to let
ourselves be sucked in.

le Illegal

CAUSE OF ALL THIS --

we have learned to get together in one group.

we have learned to keep our door open to be in a group open to others who join with us because we respect them.

we have learned to organize ourselves to change more than a few things in these areas:

housing - dealing with landlords.

welfare - dealing with the social assistance department.

health - dealing with doctors, in pharmacies, in people's clinics.

consumer needs - dealing with Steinbergs, Dominion and the finance companies.

human rights - in the minds of the mass of the people.

We have also learned to help one another by other means than hustling Christmas handouts, forced labor and charity.

To help one another,

to improve our homes, our neighborhoods, slums, our parks, even to the lights on the street corners of our neighborhoods to save money and live better together so that we can help those who are exploiting us, we have created food stores, food co-operatives, co-operatives for work, people's clinics, community services . . . where it is we who are providing these services for ourselves.

We are also capable of mobilizing ourselves, of speaking out, of defending individuals or groups of people who are mistreated, not respected, clubbed by those organizations, those institutions.

We have learned to fight for ourselves, to defend ourselves, to change our lives, our surroundings, our attitudes -- we have learned how to win.

We are through with being losers!

We have even managed to unmask your system, to expose its hypocrisy, its contradictions, its uselessness, to catch it with its pants down so that you can see -- so that you can tell its dirty asshole.

We have even managed not only to stop the capitalists from sucking in everyone but more than that, we have succeeded in tricking them in our own way. Indeed that is just beginning.

We have done all this most of the time without money, some times with money -- our money.

Is that straight forward enough for you?

The proof has been demonstrated and it is this:

Quebec knows how to do it.

Quebec, that is us, it is the movement, the base.

We are even capable of organizing ourselves in playing your little game, elections. We have found them to be a lot of fun. We have already managed to realize our objectives in these games. But you know that we have less and less time to waste fooling around with your toys. Toys! Ha ha.

We have even managed to do what the politicians and political parties have never succeeded in doing:

Arousing the people to respect themselves in their own lives, to let them have confidence in themselves, in their resources, at the same pace to get them to remain active, interested, productive, confident and real.

We have managed to learn to work with our people yesterday, today and for a long time to come on those things which get them in their guts.

It is a true community life, it is self-determination and control over our lives.

Stop taking us for fools or kids and take the time to examine our needs. A new day has arisen and it will be here for a long time, the sun shines at this hour for us.

Keep your sorrow, your well planned projects, your mechanical personalities. And if the cracker jack boxes of your Bill are so terribly important to you, stuff it all into the Bill and bury them. If not we are going to take care of it for you. O.K.

What we want is very simple: give us back our money that you stole through taxes. As for CLSC, we are going to take care of it seriously but with our own people. But then we won't even call it CLSC, we have much more imagination than that. As for the rest of your system (ORAS, CSS, CH) we will see to them in the time, place and manner of our choosing if it is truly worth the trouble.

Ah! We almost forgot. Our people are always open. We are visible, we have the confidence of the masses of people because we respect them, because we do not trick them and because there is love between us.

We invite you to come on board with us, to come back with us again and live.

But we must also tell you, gentlemen of the government, that we don't care much for "gentlemen" and "courtesy"

We don't give a damn.



FLQ Communique

(APLQ) -- Viger Information Cell
Commando Elie Lalumiere

25 September, 1971

This communique of the Front de libération du Québec is designed to present a meaningful explanation of certain events. The Front is determined to revenge two losses which occurred in the last few days. The first is when three of our comrades, Gerard Pelletier, Pierre Boucher and Michel Lafleur were arrested. The second is when the Front, after having taken over the police station at Mascouche and expropriating the Caisse Populaire lost one of its men, Pierre-Louis Bourret, in a gun battle.

Regarding the present situation:

What do the Quebecois think of those who, in order to protect their dirty profits, force a quarter of the population onto unemployment benefits and welfare?

What do the Quebecois think of large corporations who lay off their personnel or close their plants without taking into consideration the unhappy consequences for the workers and their families?

What do the workers think of the banks, the trusts, the finance companies who formalize their institutional robbery?

In the face of these massive expropriations which are made on the backs of the workers the FLQ has no alternative but to help themselves to the resources of the exploiters. What will this money be used for?

It will be used to create a revolutionary organization capable of effectively leading the armed struggle against the present authorities. It will also be used to develop the numerous means of combat propaganda, propaganda of the deed, popular organizations. These expropriations form the capital which will be used by the Quebecois workers to divest themselves finally of the capitalist parasites and to impose their own power.

It is clear that an increase of revolutionary activity by the Quebecois people will be met by increased police repression at the hands of the bourgeois minority. It is therefore important to recognize the role of the po-

The Front defines itself as the armed extension of exploited and colonized people; the police are recognized as the armed organ of the bourgeoisie and other accomplices of the system. Contradictions will often have to be resolved by armed combat . . .

We are fighting for solutions which are extremely urgent because they are about life, education, health, food, rights, and in the interests of thousands of men, women, children, and old people.

For all these reasons we are situated outside the law. It is the only solution when the law is not the same for everyone, when the law is in opposition to the progress of a country; when those who created the law in the first place step outside of it with impunity whenever it so conveniences them.

. . . If we succumb, others will take our place and sooner or later, by one means or another, accounts will be rendered.

POWER TO THE WORKERS!

VIVE LE FRONT DE LIBERATION DU QUEBEC!

VIVE LE QUEBEC LIBRE!

NOUS VAINCRONS!



REVOLUTION

in

Ireland

In a few weeks, 1000 British troops will be marching around in Alberta near Suffield, the Canadian Germ Warfare Factory. They will be there to train in counter-revolutionary warfare to be put in use against the Irish. Perhaps a few weeks later Canada will commit new Canadian troops to Nato so that large numbers of additional British troops can be freed to join the occupying forces in Ireland.

Canada's role as a helpful imperialist is not tied to historical friendship with the British Empire; rather it is due to a few families in Toronto who have vast mineral and industrial interests in Ireland.

Sean Kenny, the IRA's representative in North America, brought this information to people in Vancouver at the beginning of his visit here. He advised revolutionaries that while they were making the revolution here not to forget Ireland or about those families in Toronto, and about those troops in Alberta.

Kenny's role in North America is to counter the British propaganda that our media has been feeding us about Ireland. He wants people to understand that it is not a religious struggle but an economic one. He wants us to learn from the tricks British imperialism has used to divide the working class in Ireland along religious lines. He is here to outline the full extent of British atrocities in Ireland and the IRA's position in relation to British imperialism.

Right now in Ireland over 400 prisoners are being held without charge or bail. Weekly, hundreds more are brutally rounded up, questioned and then released. Ireland's working class ghettos are in a state of siege; the British troops have a licence to kill anyone who walks out on the streets. Britain has committed 16,000 troops and mobilized 10,000 locals, arming them to prevent the working class from overcoming the British induced religious strife and seizing control of their lives.



British troops defending the people from themselves....

The IRA's demand on Britain is that civil rights be immediately restored for protestant and catholic alike. They further demand British withdrawal from the working class communities of Ireland. These short term demands are part of a long range plan to phase out British domination of Ireland, and phase in people's control of their lives. The IRA states that if Britain does not immediately renounce their sovereignty in Ireland and plan withdrawal, then the withdrawal will be unplanned.

When talking of this the IRA representative stresses that the IRA does not wish to be the government or even necessarily the army of a socialist democracy in Ireland. Kenny states that the IRA's main role is that of education while fighting British imperialism. The IRA knows that Ireland will never be free until every village in Ireland, north or south, protestant or catholic, has its own revolutionary movement whether IRA are in it or not. He adds that the main strength of Ireland is not the IRA but working people whom, if they were united, would be invincible.

Kenny reports that some IRA have as their work the organizing of tenants unions and study sessions in plants. These organizations contain both prot-

estants and catholics, as does the IRA (Kenny says the breakdown is 50% catholic, 25% protestant, and 25% who don't give a damn). The tenants unions are especially effective; for months now 30,000 people in the northern counties have not paid rent. The landowners are really screaming about this. The tenants unions are as great a threat to them as the IRA.

This brings up the major point of Kenny's trip; who are the troops really worried about? The answer is simply the Irish people. The ones who won't pay their rent, the ones who asked for their civil rights, the ones who defend their communities.

The unification of Ireland for the IRA means changes in the system for all people both in the north and in the south. In the south, the Irish are oppressed by a small ascendancy class who work hand in hand with the imperialists to control everything, even the fishing rights to almost all the lakes and streams. The people in the southern counties look to the north and see that the demands for decent housing, and peoples control are their demands, too. A movement is growing there, led and supported by the IRA.

Revolutionaries from Ireland's 400 year struggle have taught others throughout the world. The people of Cuba, Cyprus, Algeria, South America have all learned lessons from Ireland. We can continue to learn here from the depth and responsibility of the revolutionaries there. If you get a chance listen to Sean Kenny at one of the appearances he will be making in your area. Support the liberation of Ireland by education and donation -- but more importantly, don't forget what's happening in Suffield and Toronto.



Troops search civilian suspects near a Belfast bakery where gun battle flared.



POWER To The La PRESSE WORKERS



On Friday, October 29, 15000 Montrealers, mostly union members from the CNTU, the La Presse workers, the Quebec Federation of Labor and the Quebec Teacher's Federation marched in defiance of Drapeau's unconstitutional anti-demonstration bylaw to demand that La Presse begin negotiations with the four unions involved in the shutdown of the French-language newspaper.

As the 10-block long peaceful march proceeded down the steep hill on St. Denis nearing the La Presse building, barricades were erected by Montreal's Riot Squad who were well equipped with helmets and clubs. When union officials were denied passage through the steel barricades, marchers began to throw bottles, rocks and placards. The police began driving their motorcycles into the crowd and beating people indiscriminately with their 3-foot long clubs. Michele Gauthier died of an asthma attack brought on by her fear and panic when the police charged the crowd. A hundred and sixty people were injured and sixty people were arrested.

"Friday was the end of an extremely important stage in the life of the union. After living through this inhuman savagery we... finally realize the police are not workers like the rest of us."

-- Louis Laberge, president to the Quebec Federation of Labor

The Montreal Policemen's Brotherhood had previously issued statements in support of the La Presse workers and had refused to allow La Presse into its press conferences or give La Presse any information.

"... the riot Friday showed that the super power has not stopped oppressing the workers."

-- Marcel Pepin, president of the Confederation of National Trade Unions (CNTU)

"The next time we'll use steel pipes to hold up our placards... and they won't push us around again."

-- Louis Laberge

Michele's funeral on Tuesday, November 2, was attended by two thousand

people. Also on Tuesday, fifteen thousand people representing a cross section of Quebec's labor movement gathered to hear Louis Laberge, president of the QFL express praise for the solidarity of the labor movement. Laberge told the crowd how the QFL had at one time been regarded as a conservative union but how Friday's riot had changed all that.

HISTORY

La Presse is controlled by Power Corporation, one of a group of companies with English/Canadian and American ties that is controlled by Paul Desmarais, a Montreal financier. La Presse Journalist's Union published a statement explaining how news is distorted, censored and suppressed to serve the interests of the ruling class.

The overworked and understaffed editorial department of La Presse has experienced more and more repressive control in many ways other than the bad working conditions and refusal for overtime pay for the writers. For example: News space in the paper has been reduced; the editorial budget was substantially cut; events such as demonstrations, strikes, prisoner's protests, political trials etc. are not covered adequately if at all; closed circuit T. V. cameras and security guards have been situated throughout the La Presse building; and while Business is covered by 12 reporters, only one reporter is assigned to Labor.

In July of this year, 350 people employed in production of the paper were locked out of their jobs and scabs brought in. La Presse had decided to lock out because it feared a work stoppage; this at a time when a strike vote had not even been taken and the union's only demand was that serious negotiations begin.

Automation and job security are the issues in the bitter dispute. A union spokesman has said, "We never asked for anything that had not already been granted at the other papers in Montreal."

The La Presse workers and the Quebecois who support them are struggling against ruling-class control of the press, an important part of the information media. Power Corporation, with its government lackey, Drapeau, and



its henchmen, the Riot Squad, is oblivious to the real needs of the people of Quebec. In response to unemployment, Power Corporation shuts down La Presse; in response to protest, Power Corporation calls its servant Drapeau to provide an unconstitutional by-law, and its henchmen, the police, to brutalize the people. The pattern begins to look familiar. Are government and police protectors and servants of the people or agents of the rich?



MOZAMBIQUE:

Building a New Society



... how can we fight for independence without saying which kind of independence we want? We did not liberate ourselves from parasites to create new parasites . . .

Each of us has his own experience of capitalism. And each of us knows what we have achieved together -- the new ways of production, our schools, our hospitals, our life in the liberated zones.

If a man constructs a house he must know for whom he is building, for what it will be used. He cannot do the work without asking why? For what? How? And the same for cultivating, sewing, etc. -- and the same for revolution. A war without knowledge is a dangerous war. A man who takes up a gun and kills another man without being fully aware that he is doing that in the interests of his people, is a criminal. And our war being a revolutionary and popular war, we cannot have criminals in our ranks, people who do not know for what and against whom they are fighting.

-- Samora Machel (President FRELIMO)

In Mozambique, under the leadership of FRELIMO, the people are fighting a people's war against the Portuguese colonial government and its NATO supporters. To the west, on the other side of Zambia, MPLA is fighting the same war and in Guine Bissau (see map) the people have nearly achieved the overthrow of the imperialist forces. These three movements are linked by common politics, and linked into a loose group called CONCP (Conference of Nationalist Organizations of the Portuguese Colonies).

Since the early 1960's when armed struggles broke out in these three nations many areas have become liberated territory. In Mozambique one of its

nine million citizens live in the liberated zones which extend over Tete and Niassa provinces and over the Mueda Plateau.

In the speech quoted above Machel mentions the importance of the liberated areas. Here serve the people projects are going on in a very large scale, and the beginnings of people's government are emerging. When FRELIMO formed it was a clandestine party, and the beginnings of a people's army. As some areas became liberated more and more people were mobilized for armed struggle. At the same time FRELIMO then had to develop open, above ground forms of people's government in the liberated areas.

The party itself is organized into cells, district councils, provincial councils and the congress. Each level is made up of cadre chosen by the cadre in the next more localized level. The local organizations are responsible for the government of people in the villages of the liberated regions. They are aided by co-operative committees in local areas.

The developing shape of people's government is possibly easier to see in Angola where MPLA has been fighting for a longer time and has had more opportunity to consolidate government. The basic units are the village action committees. When an area has been liberated, cadre from MPLA go into the villages and talk to people about becoming involved in their own government. The villagers then choose an action committee. These people hold their positions unless the villagers decide they are no longer giving good leadership. On these committees there is a representative of OMA, the Angolan Women's Organization. These committees have responsibility for the people's militia, which are mentioned later.

I am coal!

You tear me brutally from the ground
and make of me your mine, boss

I am coal

and you burn me, boss

to serve you forever as your driving force

but not forever, boss

I am coal

and must burn

and consume everything in the heat of my combustion

I am coal

and must burn, exploited

burn alive like tar, my brother

until no more your mine, boss

I am coal

and must burn

and consume everything in the fire of my combustion

Yes, boss

I will be your coal!

-- Craveirinha



The political and military are well integrated. There are guerilla units including a women's detachment. They do the fighting in the territory under Portuguese control. The people's militia work on a local level. They are responsible for the transport of materials and of the sick in their area. They guard the villager working in the fields, and the students in the schools. They engage the enemy in battle when the Portuguese attempt to enter the liberated zones.

Both the guerillas and the militia have to depend on the villages to provide most of their food. The guerillas do grow some food at their base camps. Changes in traditional agriculture have made it easier to feed



Students in a Frelimo School

... forge simple words
that even the children can understand
words that will enter every house
like the wind
and fall, like red hot embers
on our people's souls.
... (For) In our land
bullets are beginning to flower

-- Jose Rebelo

people engaged in special tasks. In many of the liberated areas the people are beginning to cultivate the land collectively. In some others some villagers cultivate extra shambas (plots of land) to provide for collective needs.

Throughout the liberated zones attempts are being made to introduce new crops and increase production. Excess food, above the villagers' needs, is used to trade for other essentials such as clothes, soap and salt. Some crops are cultivated for export so that these basic supplies can be purchased.

Before the liberation struggle began the Portuguese had trading posts in various areas where people could get goods at high cost. When the war started these merchants fled. Now people's stores have been set up. Some people from the villages act as carriers bringing the clothing, and other goods in from the borders; then people trade surplus crops for these, or obtain them where they have nothing to trade.

Another essential program being set up is in medicine. The medical services are not uniform from region to region. Various first aid posts have been set up; in other places there are small clinics. As yet there is still a lack of trained people to run the clinics. Medicines are also very scarce. A preventative medicine program is being set up; over 200,000 people in the liberated areas have been inoculated against smallpox. An educational program around health is also beginning.

The medical services program (SAM) in Angola is more extensive. There are a few doctors in the eastern region (FRELIMO has none), and a training program for medical assistants is in progress. Students study specific endemic diseases in different areas so they can better prevent and treat them. They have a similar set up of clinics, bush hospitals and first aid posts to those of FRELIMO.

Essential to most the other programs is education. Previously, Mozambique had a 98% illiteracy rate; now in all the liberated areas - primary schools. These schools teach the basic reading



Samora and Josina Machel

Josina was killed in fighting

"We are a new generation. The previous generation died under great suffering. Our ancestors let a snake enter their house and it grew up there. But they never united together to take a stick and kill the snake. Today we see they failed because they lacked unity. If they had united we would have been born free. The snake came here, it was not born here. The Portuguese colonialist made us carry his machila, and his pots and plates, and we were treated like animals, and for this we have a tremendous hatred that haunts us even in our dreams. We must put an end to this, because if we do not succeed in killing the snake, then the snake will destroy us as it destroyed our ancestors. We must fight to achieve what they were unable to do and we shall fight until the end."

-- Soka Saulula

writing and math, but also have classes on politics, on the struggle and its goals and on the history of the Mozambique people. Where possible the students also cultivate gardens and learn about agriculture. Advanced students participate in adult literacy programs and help slower students.

In Tete province there are about sixteen schools with several thousand students. There is now a pilot school there that acts as a co-ordination center for the other schools and carries out extensive political education. As in other schools agriculture is part of the training. There is a dispensary at the school which serves both students and nearby villages. Nearby is a hospital mainly designed to serve the local people.

As in other aspects of the struggle the role of women is and has changed greatly. It was common, at least in some areas, for women to marry at the age of ten; about the time they should be in school. FRELIMO cadre have talked to the people about the importance of women going to school. Many women are no longer marrying so early and a lot are attending schools.

Many women are now fighting with the guerilla units and in the militias; they are also active in political work. Much improvement has been made though there are still problems.

As yet there are few areas where specialized training can be gotten in the liberated areas. Some students are sent elsewhere to attend universities and technical colleges. The Mozambique Institute has been training nurses and others since the armed struggle began. The institute originally taught refugees from Mozambique but with the beginning of armed struggle, shifted its focus. The institute is in Tanzania.

In Mozambique, Angola and Guine Bissau the struggle being waged is much more than a military struggle against a foreign power. It is a struggle to build a new society; a process not only of obtaining independence but determining what form that independence will take. In many ways their experience can show us some of the problems we will face here in developing people's government; and some of the successes.



HUEY Raps to Press on his Return from CHINA

On Friday, Oct. 8th, 1971, Huey P. Newton, Minister of Defense, of the Black Panther Party returned to the U. S. from the People's Republic of China. During a press conference, Huey described his visit to China and the results of that visit.

Question: Mr. Newton, did you talk to Chairman Mao Tsetung?

Newton: I issued the petition through Premier Chou En-Lai.

Q: Did you at any time see his Defense Minister, Lin Piao?

Newton: I conferred with Premier Chou En-Lai. We had talks together.

Q: Could you tell us about some of that; what happened?

Newton: We issued the petition that was just read by our Minister of Information, Elaine Brown. That was the gist of the conversation. I believe and trust in the Honorable Premier Chou En-Lai to deliver this message to Mao Tsetung, Chairman of the People's Republic of China.

Q: What do you think you accomplished?

Newton: The results will have to be measured in the future. We issued a petition. The impending visit of Richard Nixon will tell the story. Those results you can get from Richard Nixon, the murderer; or else, you can do as we did. You can go directly to Mao Tsetung, himself, in the People's Republic of China and find out the information, if you do not trust Richard Nixon, after the Pentagon Papers. I would advise you to go to the People's Republic of China, free territory, where you don't have that credibility gap, because the government and the people are one.

Q: What did Chou En-Lai have to say to you?

Newton: Premier Chou En-Lai offered the solidarity of the Chinese people in support of the oppressed people of America. He offered solidarity with the Black Panther Party, and also with political prisoners who are fighting for their freedom inside of prisons, such as San Quentin and Attica.

Q: Did he specify how he would support your cause?

Newton: Premier Chou En-Lai said many things to me; but, I will not comment on specifics.

Q: How long did you talk to him?

Newton: No comment on that.

Q: Does this trip mean any change in the course and the tactics of the Black Panther Party?

Newton: The trip means that we have new strength, strength that we already

had, but now it's being articulated. We have for you photographs, as well as an avenue in which you can get the information. That is through Richard Nixon, in the event that he takes the visit. I'm sure that he will give you the gist of his talks. Or may I ask a question: Are you sure that he will?

Q: How do we get to that avenue?

Newton: I would advise you to ask President Nixon -- that question was very good -- the avenue will be through your president. But, we know that it



is very hard to approach him. You cannot approach Richard Nixon as we approached Premier Chou En-Lai, as you see in the photograph. The Black Panther Party has never been allowed to speak to government heads; but in the People's Republic, we were welcomed by the people and accepted by the people's administration, led by the Honorable Chairman Mao Tsetung.

Q: What kind of reception do you think Nixon will get?

Newton: The Chinese people are very humane and friendly people. They attempt to understand all ignorance and backwardness. I would suspect and anticipate that Richard Nixon will receive a warm welcome; but that is no indication of what the results of the talks might be. The talks might be successful or they might fail. It will depend upon the attitude and the kind of language that Richard Nixon will use. Certainly he cannot be trigger-happy, as he was at Attica, because the Chinese people are strong people and their land is very fertile. We know that the ruling circle in this country will only take advantage of victims, such as the prisoners at Attica, the guards at Attica, and the Vietnamese people, and Black people in this country, as well as poor white people.

Q: What kind of reception did you get in China and what is your opinion of China?

Newton: Perhaps you can infer from our emotions, when we entered the United States, we suffer from cultural shock. It was the first time in my life that I could walk down the street

and see the security forces with not only .38's or .357 Magnums, but AK-47s (very heavy submachine guns); but we felt protected, as many white people of the ruling circle feel protected when the vicious police in this country walk the street. We were not intimidated by the arms, because we knew they were only defensive. As Premier Chou En-Lai said, China is now again digging many tunnels throughout the country. The Chinese people cannot attack anyone with tunnels. So they are strictly defensive. We felt very protected. We felt that we were free for the first time in our lives.

Q: Was there any instance of any racism at all?

Newton: None whatsoever. I might add there are 54 ethnic groups, or national minorities, as they're called in China. We visited the National Minorities Institute, the many schools. They govern their regions. They're all part of one government; yet they are not deprived of their culture, and they're not deprived of controlling their community. We feel that the plan in China is a plan that will advance humanity. I was actually shocked because our Minister of Information, Elaine Brown, had made a visit before. She had expressed to me the beauty of China. I could not really visualize it. After my visit there, I know for myself, through experience. But I'm sure I cannot articulate it to you. I invite all of the Americans to go to China. They will welcome you. They only have hatred for the reactionary ruling circle in this country. That's only less than one percent; that is, the big corporations and the Nixon regime, that has its mind on murder, not only in this country, of victims of all kinds, but also murder upon the people of the world.

Q: How do you feel about the start of your third trial on Tuesday?

Newton: When I entered this country, I felt that I was entering prison. I'm willing to struggle because we have revolutionary optimism. I feel that I'm returning now to the front lines because the Chinese people have liberated that territory. That's already done. All they have to do is hold. But now the United States must be liberated, and I would be a soldier leaving his post, if I were to stay away from home.

Q: Did Chou En-Lai discuss the upcoming trip of the president with you at all?

Newton: It was stated that it was an intended visit.

Q: What does that mean?

Newton: It means that someone has intentions of visiting the People's Republic of China. Whether it will be okayed or not is yet to be measured. Personally, I would hope that the Chinese people would negotiate with Richard Nixon, so that our petition would then become a reality. We were granted the petition, and we're waiting now for the results.

con'd from last page

Q: Does this trip mean that the Black Panther Party has now become a communist or a Maoist organization?

Newton: The Black Panther Party is an Intercommunal Party, and we're intercommunalists. That means that we see the world as one large community. With the advancements in technology and the mass media, the whole world has been pulled together. It's like two-thirds of the world is like the oppressed community in Harlem. And it's all been integrated into the backwards politics and the economy of the United States. We view the People's Republic of China as a liberated territory. We would like for you to take note of that, because it's much different than a nation. We have a job to do and that is to liberate our own community. Of course, our structure, perhaps, will be a little different than the People's Republic, because we adapt to our particular situation. But, there will be the fact of the freedom and also the equality. There's very little difference between the highest wage and the lowest wage (in China). There is very little difference in what one person can afford and what the next person can afford; but there is a difference. They're closing the gap, and they admit this. They visualize the future as a future where they can produce an abundance, where the value of things will be very low. The prices are going down in the People's Republic, not up, as they advance in technology. And the people are diligent in this, because the workers are the boss and they dictate to the administrators in the factory. They feel very proud; and their country is mobilized to advance man and create the new man.

We American people should be a part of that, because we know it is the nature of the reactionary force to go backwards. The progressive force, such as the People's Republic of China is revolutionary; and therefore, it's progressive and going forward. We know history develops in a forward direction. If we don't watch out, we will be lost in history, and the Chinese people will be left alone to create the new man. As for the Black Panther Party, we insist upon being a part of that development. We invite all of our friends, all of the victims, all of you prisoners to be a part of this struggle. Many of you are not aware: you don't know your friends and you don't know your enemies. Therefore, you confuse them. This is also a tactic of the regime of Nixon and Rockefeller. We invite you to try very hard, however, to cut through the T.V. and the soap opera, so that you can save your lives and see that your descendants and your generation will live, and not die.

We stand against a third world war. We feel that the Chinese people will be able to negotiate a settlement with their strength, because this country only listens to strength. This was proved at Attica where the guards, the prison guards, were murdered, were exploited. So we call attention to this, your attention to this. We would like to band together with the prison guards, as well as the prisoners. We would also like to point out to the soldiers who are in Viet Nam that the president and the corporate interest cares nothing about them, that while they kill the Vietnamese people, only

we soldiers and the victims die. Nixon is not dying, of course; neither is Rockefeller. So the Vietnamese people and the soldiers have a common interest, that is to fight against the person who sends both of them to their deaths. This is strictly logical. If there is any reason left in this country, we urge you to listen to reason. Because if you do not listen to reason then nothing is left but for the people of the world to save their lives, through defensive, armed violence and resistance.

Q: Huey, why did you go to Peking and not to Moscow?

Newton: We were invited to the People's Republic of China through the Friendship Association. We accepted the visit and we also then asked them to listen to our petition. No such invitation has been given by the Soviet Union. The Soviet Union has not offered. Where there is no offer, of course, there can be no acceptance.

Q: Would you turn your back on an offer from the Soviet Union?

Newton: The U.S.S.R. is very criticized by the Black Panther Party, and also by the People's Republic of China because there's a dangerous tendency of the gap between those who have and those who have-not becoming wider and wider, as they produce more and more. There is a chance for careerism and a new class, a state kind of socialism, which will resemble the state socialism of Hitler.

Q: Mr. Newton, how did Premier Chou En-Lai express solidarity with the Panther Party?

Newton: There's a phrase in the Black Panther Party that a picture is worth a thousand words; and, of course, action is supreme. The action will be the results after Nixon visits. Of course, we have the picture. You can tell by the picture that we were very well received.

Q: Mr. Newton, just prior to your trip to Red China, you made a statement concerning the fact that you might move to Atlanta. Are those plans progressing?

Newton: I said our Central Headquarters might, or we were thinking about moving to Atlanta. We still plan to create a Central Headquarters in Atlanta, in order to use it as a springboard to go into the rural areas of the South, and walk in SNCC's (Student Non-violent Coordinating Committee) shoes. They left the South, and they left the people very disillusioned. The people had much hope with their entrance. We plan to mend fences, because SNCC was a progressive movement, when they were active. We plan to go into the South. I'll be accompanied by Julian Bond, who accepted the arrangement when I was in Atlanta the last time. We have a large Chapter already in Atlanta (I think most of you don't understand that), and we will expand the operation there. We will have two Central Headquarters: We'll have one for the South and one in Oakland. Also we're expanding our operation again in Harlem; we'll have the Eastern route.

At that time we will be able to serve the people body and soul, no matter where they are. And this is our intention: to first create many

survival programs, pending revolution, because we feel that we're threatened with genocide, on a community-wide (or national) level, and also with world war three on an intercommunal level (or international level.) We intend, by our trip to the South, and our trip to the People's Republic, to bridge the gap, so that people will ensure their survival, until we can change things. We can start, of course, by exhausting all of the means necessary and this will be educational in itself. Many people believe that democracy really works here, and they believe in the vote. The vote, we know, is a bourgeois vote: but we don't want to drop this principle on someone's head. So we'll be registering people to vote. If, in the event, the vote solves the problem, of course this will stop bloodshed: and we will accept this. If it does not solve it, then we have to develop other strategies. These strategies will be developed with consideration of the conditions and the kind of aggression that people are suffering. So actually, the aggressor will decide about policy, after we attempt the peaceful negotiation. And this is what we urge upon the Chinese people. We petition them to talk to Nixon. We saw that he was going to visit them. We asked them to invite us first, so that we could deliver the petition. It's really up to Richard Nixon. I hope that he will not display the same kind of backwardness, the same kind of bloodthirsty attitude that he did at Attica, along with Rockefeller and with Oswald. I hope that he will, with the strength of China and with the sincere approach of China, that we will resolve the contradiction for peace sake.

Q: Huey, would you capsule for us what the main topic of discussion was with Chou En-Lai?

Newton: As I told you before, I gave you the petition that we issued . . .

Q: She read it. We would like you to say it . . .

Newton: You would like me to read it over. The reason that we had the reading and then the question and answer period is because we know that the bourgeois, backward American reporters do not understand intercommunal affairs. So the comrade read the statement; and I'm only being redundant to explain it, just for your interest. We take everything under consideration. Now you ask me to repeat again, and I refuse.

Q: How many days were you in China, will you tell me that?

Newton: We were there long enough to deliver the petition and it wasn't long enough. I don't mind going to prison, but I find it very difficult to come back.





Chairman Mao Tse-tung

TAIWAN

a short

history



President Chiang Kai-shek

The U.S. government, since 1949, has supported the Chiang Kai-shek fascist government in Taiwan as the sole representatives of the Chinese people.

In the past few years, however, Washington has seen more and more world governments "recognize" China and pledge their support for China in the United Nations. As a result of this trend in foreign affairs the U.S. knew that it could no longer keep China out of the U.N. Obviously new tactics were required. These American react-

ionaries, never short on audacity, tried to peddle a proposition that would grant China a seat and also retain a seat for Chiang Kai-shek's bandits!

Their justification for this move was that the expulsion of Chiang Kai-shek's representatives could set a precedent for the expulsion of a number of small nations! The U.S. was trying to make the world believe that Taiwan was a nation rather than a province of China.

The earliest mention of Taiwan in China's history occurs in the period of the Three Kingdoms, in 230 A.D. when the Kingdom of Wu dispatched Generals Wei Wen and Chu-keh Chih, in command of over 10,000 troops, to "Yi Chou", present day China's Taiwan province.

Penghu Islands came under the jurisdiction of Chin Chiang County, Fukien Province, during the twelfth century and became one of China's administrative districts. By the mid 13th century a civil governor's office was set up in Penghu to exercise jurisdiction over Taiwan and other islands. From that time on Taiwan has formally been a part of China.

In the 16th century Portugal became the first of a series of European colonialists to occupy China's territory. The Portuguese occupied the island of Macao and attempted to invade and occupy Taiwan but failed.

During the 17th century both the Spanish and the Dutch occupied portions of Taiwan. Their desire for more territory eventually drove them to fight each other and after a short war the Spanish were defeated and withdrew in 1642.

In 1661 Cheng Cheng-kung entered Taiwan from the mainland with a large army. With the cooperation of the local people he quickly drove the Dutch colonialists out.

The next occupation of Taiwan came after the Sino-Japanese War of 1894. The corrupt government of the Ching Dynasty signed the unequal "Treaty of Shimonoseki" with Japan and Taiwan province was forcibly occupied by the Japanese colonialists.

During the 50 years of ruthless colonial rule by the Japanese the people of Taiwan struggled to overthrow the Japanese rulers and return the province to China. There were more than 20 uprisings and hundreds of thousands of Chinese gave their lives in the struggle.

The U. S. State Department's White Paper, "United States Relations with China," had to admit this. It said

"The native population for 50 years had been under the rule of a foreign invader and therefore welcomed the Chinese forces as liberators. During the Japanese occupation the principal hope of the people had been reunion with the mainland."

In more recent times the U. S. has restated the true status of Taiwan in a number of international agreements.

On December 1, 1943, the U.S., along with the other major powers, stated in the Cairo Declaration, that all

territories Japan had stolen from the Chinese, such as Manchuria, Taiwan and the Penghu Islands should be restored to China.



U.S. Ambassador Bush explaining the "One China-One Taiwan" theory to U.N. delegates.

Two years later the U.S. reiterated this statement in the Potsdam Proclamation which defined terms for the Japanese surrender. This proclamation, signed by China, the U.S. and Britain on July 26, 1945 and subsequently acceded to by the Soviet Union stated: "The terms of the Cairo Declaration shall be limited to Honshu, Hokkaido, Kyushu, Shikoku and other minor islands as we determine."

On October 25, 1945 the Chinese government accepted the surrender of the Japanese forces at Taiwan. Taiwan once again returned to China.

The people of Taiwan welcomed Chiang's armies as liberators. The nature of these bandits showed through, however, and the people of the island rose up in rebellion against them. On February 28, 1947, after widespread pillage, rape and murder of the native population, the police beat to death a woman who was allegedly selling untaxed cigarettes. This was the straw that broke the camel's back! In a rebellion that lasted only one month, 10,000 people were killed by Chiang's fascists.

In 1949, Chiang Kai-shek and the remains of his army were driven out of China. They occupied Taiwan and proclaimed a "state of seige" (martial law) that would last as long as the "period of communist rebellion" lasted. From that time onwards the people of Taiwan have lived under the heel of the dictator. They have no civil rights and virtually no representation in the "government".

Two days after the U. S. attacked the Koreans, President Harry Truman ordered the 7th Fleet into the Taiwan Straights and occupied Taiwan. Since then (1950) the U. S. military has protected Chiang's fascists with massive "aid" that has totalled \$5 billion since 1949. They have also supported Chiang's ridiculous claim that he governs all of China!

In recent years the increasing number of nations that have "recognized" China have served the U. S. warning that no longer could the ridiculous illusion that Chiang's bandits are the government of China hold any credibility in the world community. The new tactic that the U.S. has come up with is the "One China-One Taiwan" theory. This new "theory" was first peddled in the U. N. during the China vote and was, as we know, thoroughly defeated. This defeat will only make the world's reactionaries struggle and plot all the harder. But in the words of Mao Tse-tung they are "lifting a rock only to drop it on their own feet." The harder they struggle the more that we know that we're hurting them.

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Firstly, people that distribute should do so because they understand the contents and want to make sure the politics get to others.

Secondly, they must care enough to make sure the paper is constantly improved. This means that they must be prepared to discuss the paper with the readers and gather comments, criticisms and stories. The job isn't simply one of selling a paper; it is really part of serving the people. The job involves taking initiative when it is possible that the paper or the party can offer concrete aid in community struggles. Distributors should be prepared to follow up on their contacts.

The Partisan Party needs distributors to help us build up our circulation and meet the expenses of production and printing. For the paper to survive, we must meet these expenses. Because of this we are offering ten cents a copy to people who need money. But still we are looking for volunteers to help us.

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Soledad Brothers 25¢



WHAT WE WANT....

WHAT WE BELIEVE....

1) WE WANT FREEDOM, WE WANT CONTROL OVER OUR OWN LIVES AND SELF DETERMINATION FOR ALL OPPRESSED NATIONS AND PEOPLE.

We believe that under imperialism, the final stage of capitalism, people are forced to surrender control over their own lives in order to survive.

The ruling class that owns and controls this system wants us to believe that the heroic Indochinese people and all those who are leading the fight against their tyranny are the problem. We will not be fooled about who are our real friends and who are our real enemies. The problem is the system that oppresses us; the people of the world are the solution.

We will aid the armed struggle of the oppressed nations of Africa, Asia, and Latin America for self determination. We will fight on the side of the Quebec, black and native peoples against the growth of fascism which seeks to perpetuate divisions among the people in order to enslave all of us.

We will support the right of the Quebec, black and Native peoples to land and national independence where they choose this road to self-determination.

We believe that all people's struggles for freedom are one; directed at a common enemy, imperialism and class oppression. In order to put an end to this slavery and take control over our own lives, we must join together and take the power that is rightfully ours.

2) WE WANT WORK FOR EVERYONE -- WORK THAT SERVES THE NEEDS OF THE PEOPLE.

We believe that everyone has a right to creative, productive work that provides for human needs rather than producing profits for a few. Since the government and businessmen will not provide full employment that meets our needs, the means of production should be taken over by the people they exploit and oppress.

3) WE WANT DECENT HOUSING, FIT FOR THE SHELTER OF HUMAN BEINGS.

We believe that since the government and landlords will not provide decent housing for the people, the housing and land should be taken under the collective ownership and control of the people.

4) WE WANT COMPLETE HEALTH SERVICES FOR EVERYONE.

We believe that in this system adequate health care is available only for those who can afford it. Complete health care is more than being treated once you are already sick. It includes eliminating all causes of ill health. Among these causes are lack of nutritious food, proper clothing and a clean environment. Since the government and the medical establishment will not provide complete health care, the people should establish community controlled health centers that will serve the people's total health needs.

5) WE WANT AN EDUCATION THAT TEACHES US HOW TO MEET OUR SURVIVAL NEEDS.

We believe that the education we receive perpetuates the class system and is defined by the needs of industry rather than by the needs of the people. We are taught a discipline of thoughtless obedience. Through a system of streaming based on class, race and sex discrimination we are channelled into dead-end courses that teach us nothing, trained for jobs that don't exist or jobs that serve only the needs of the capitalists. We believe that education should teach us the skills we need in order to survive and to build a society where all people's needs are met. Education should teach us our true history, the history of class struggle. People must have a knowledge of themselves and their position in society in order to fight successfully for control over their own lives. Since the public schools are designed to rip off that control, the community should set up its own education.

6) WE WANT AN END TO THIS EXPLOITATIVE LEGAL SYSTEM THAT SERVES ONLY THE INTERESTS OF THE RICH.

We believe that in this society the courts do not dispense justice. They are organs to control and oppress the people in the interests of the ruling class. Because of bail, lawyers' fees and high court costs only the wealthy and big business can win in the legal system. We believe that true justice must be based on the formation of people's courts where crimes against the community will be judged by the oppressed and exploited people of the community.

7) WE WANT FREEDOM FOR ALL MEN AND WOMEN BEING HELD IN PRISONS, JAILS, REFORM SCHOOLS AND OTHER INSTITUTIONS OF DETENTION.

We believe that very few people are imprisoned for crimes against the people. Most are locked up for standing up to their oppressors or for desperately trying to fill the survival needs that this system is incapable of meeting. They are political prisoners. Since the state will not free them, the people will see that they are freed by whatever means necessary.

8) WE WANT AN END TO POLICE BRUTALITY AND ALL FORMS OF BUREAUCRATIC HARASSMENT AGAINST THE PEOPLE.

We believe that the people have the right to self-determination and human dignity. In this system police and bureaucrats are used to harass and control the people by enforcing oppressive rules and regulations. They exist to protect the property and interests of the capitalists against the attempts of the people to meet their real needs. The taxmen enforce the unjust system that taxes the poor to fund a government that serves the rich. The debt collectors seize what little we own so that the finance companies and banks can own even more of us. The police aid and protect them.

The only way in which police brutality and bureaucratic harassment can be ended is by the people taking whatever measures necessary to defend themselves and to exercise their basic human rights.



Serve
the
People
Body
and
Soul